THE Heavenly Divorce: OR, OUR SAVIOUR Divorced from the *CHURCH* of *ROME* His SPOUSE;

Provoked by her Lewd and Adulterous Behaviour in the World.

BEING

A Satyrical Treatise against the *Church* of *Rome* and her Disciples, compos'd of a mixture of Divinity and Policy

First wrote by *Ferrante Pallavicino*, a Person very eminent in the *Church* of *Rome*, who was afterwards publickly Beheaded at *Avignion* in *France*; and since published

By a Lover of the *Church* of *England*.

LONDON,
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TO THE

Right Honourable

THOMAS

EARL OF

OSSORY.

My Lord,

IF *ever* Virtue *ſtood in need of a Safeguard, and* Truth *wanted to be protected with a high Hand, 'tis in theſe our*

Times. Of old, like the Picture of Venus, *ſhe appeared moſt beautiful when* Naked, *and her chiefeſt* Perfections *were her* Natural Endowments; *but in theſe our dayes, ſhe is forc'd to ſneak, to ſculk about the World in* Maſquerade, *and inſtead of Declaring her* thoughts *boldly, to turn even* Mummer: *ſince the Dangers of* Prim-roſe-Hill *are enough to diſcourage the boldeſt* Engliſh Patriots:

Upon

Upon these considerations, I am humbly come to intreat a Protection under your Lordships Banner; being very well satisfied, that the true English Courage, *the experienced* Constancy, *nay, the very* Name *of* Ossory, *are not more* terrible *abroad, than* grateful *at home; and knowing, that as you have been a Defence heretofore to the* Defender *of our* Faith, *and oppos'd with* Victory *our* Enemies

with your Sword, *ſo you will not deny a Protection to one who is Ambitious of* Picqueering *only, and ſhewing ſome marks of his* Courage, *though but with his* Pen, *under your Lordſhip's Command.* My Lord, *I cannot pretend to preſent your Lordſhip with any thing for your* Information, *your Lordſhips* great Education *is far beyond any thing of* Addition; *but your Lordſhip having miraculouſly ſtood*

ſtood up in the Defence of our Laws *and* Rights, *I preſum'd your* Lordſhip *would not diſcourage this bold Petitioner; who, though he offers up to your* Lordſhip *a Piece that does not fall with open Hoſtility upon* Idolatry *and* Superſtition, *nor ſtands a vigorous* Aſſerter *of our* Faith *and* Religion. *Though this Satyrick way of Writing cannot be allow'd the ſtrength of Solid Argument, yet it often-*

times

times Artfully undermines what the other more publickly assailes, and as Ulysses *Cunning was no less Useful to the* Grecian *Cause than* Ajax *his Courage; the Subtilty of one does often ballance the Force of the other: whilst* Truth *and* Reason *may as well be conch'd under* Satyres, *as* Languages *under* Hieroglyphicks. *With this Design this Small Pieces appears in the World, where it humbly throws*

throws it ſelf at your Lordſhips feet, and if it finds a favourable Reception there, it fully ſatisfies the Ambition of,

My Lord,

Your Lordſhip's

moſt Devoted

Obedient Servant

William Laurance.

THE

THE EPISTLE TO THE Christian Reader.

I Do not at all queſtion, but when you firſt caſt your Eyes upon the Title of this ſmall Piece now before you, that it ſtartled thy Faith; and made thee doubt thy own Birth-

right and Legitimacy, and conſequently thy Right of Inheritance in the Kingdom of Heaven, as a true Son of the Church; nor really can I blame this thy moſt neceſſary Scrutiny: for, if upon a claim to a ſmall Temporal Eſtate, the Law requires a moſt exact proof of our Legitimacy; then ſurely we cannot expect other then that Baſtard Chriſtians ſhou'd be excluded

the

the Rights of Possession Eternal.

What thou art who now read'st, I know not, nor can; there being no Characteristical distinction in mens Faces, to make one judge whether they are Legitimate or Illegitimate; nor to point out a true Believer from a Jesuit. If thou art curious thy self of a satisfaction in this particular, search thy Heart, draw down thy

Pedigree according to the Rules of Scripture-Heraldry : but here I am out of my *Province*, my Deſign not being to *Inſtruct* but *Inform*.

On the other ſide, if thou deſir'ſt to know the cauſe of this *Fatal Decree*, this *Bill* of *Divorce* of our Bleſſed Saviour againſt his Spouſe the *Church* of *Rome*, once his *Delila*, *the Faireſt among ten thouſand*, read but ſome few Leaves far-

farther, you'l find it not for a small trivial Offence, a little Disobligation, a want of Kindness, or the like; no, 'twas for *Adultery*: that *Adultery*, which, if able to make a just Separation between a Man and his own Wife, much more between a Wicked, Lustful, Cruel, Bloody Strumpet, and her Good, Chaste, Meek, Merciful Lover and Admirer.

A ſmall Collection of ſome of her Practices you have before you, Acted and Regiſtred even in her own Territories; where, by the way, we may ſee what Strangers may expect, by her actions to her own Admirers. You'l find here St. *Paul* once more, by Divine Inſpiration, ſent down on Earth, to viſit the *State* of *Rome*; not, as of old, to *Inſtruct* her, but to

In-

Inform against her, for his Doctrines they have so often neglected: to hear the several complaints of Men here below, who long since have offer'd up their Petitions above to be reliev'd against her Oppressions here on Earth. And certain I am, were he now at *Rome*, the *Romans* would hardly answer his kind Epistles to them but in his own Blood; and make him

suffer

ſuffer a greater perſecution, for his Doctrine they have abus'd and ſlighted, than ever he himſelf put Chriſtians to before his Converſion.

This Piece was wrote long ſince by a man of great Learning & Fame among 'em in *Italy*: no *Heretick*, but one of their own *Romiſh* Faith; which makes me hope, the more Chriſtian part of the World will not frown, if one whom *A-*

po-

postates style a *Heretick*, though not worthy to bear the Authour's Standish, shou'd attempt in his Native Language to discover some of the Principles of our most Implacable, ungenerous Enemy.

THE

THE DESIGN OF THE AUTHOR.

THE *Author is ſuppoſed to have ſeen in a Dream a Viſion of ſeveral of the Dead, who aroſe purpoſely out of their Graves to petition Heaven for a Divorce from the wicked and adulterous Spouſe, the Church of* Rome; *by reaſon of her lewd Deportment in the World, their Petition is granted, upon ſundry ſuggeſtions againſt her; As firſt,*

Christ's Honour blemished, and lost among the Nations of the Earth, through her Extravagancies; then the vast sums of money spent and consum'd by her in satisfying the craving appetites of such who debauch'd her: together with the great scandal upon Religion in having such Follies committed in the House of our Saviour Christ: Rome *being now turn'd a publick Stews. But before any thing should be positively determin'd, Heaven would be satisfied of the Christian Princes and their Subjects of her Behaviour. To that end, St.* Paul *is commanded upon Earth to hear their Complaints.* Paul *readily obeys, and goes up and down* Italy, *where, having made a collection of their several grievances, he finishes his process of Divorce against her; and so returns to Heaven to give up an account of his Undertaking: Upon which a Divorce was solemnly decreed.*

By

By reason of this separation between Christ and the Church, it comes to pass, that through her Adulterous Conversation with such who debauch her, there are none born but illegitimate Births, and Bastard Christians; as hypocritical Jesuits *and others, who, under the mask of Religion and Holiness, are the most wicked sort of People now upon the face of the whole Earth.*

This Divorce being made publick abroad, immediately came John Calvin, Martin Luther, Mark Ephesus, *and others, each to offer up their Church as a fit Spouse for Christ, but the Extravagancies of the* Roman *Spouse not being then forgot, he resolv'd first to deliberate before any more he would be joyn'd to perfidious Humane Nature.*

The whole Work is design'd for Three parts. The First treats of

the Dissolute Behaviour of the Church of Rome, *Christ's Spouse. The Second, of her Bastard Offspring since her Separation. The Third treats of the flocking of all Nations together to the Espousals of our Saviour.*

THE

THE
Heavenly Divorce.

THE DREAM.

AFter having diſputed a great while with a certain *Dominican Fryar*, about ſome of the chief Points of the *Romiſh* Religion, as *Infallibility*, *Tradition*, *&c.* we came at length to fall upon this; whether or no, and how any Pope could exerciſe his Spiritual Juriſdiction over Temporal Princes; when after many and long Debates, where he ſtill would be ſo impudent as to aſſert it the Popes Right, and that by it he could upon occaſion Depoſe or otherwiſe deſtroy 'em if he thought fit, eſpecially Hereticks;

Being tyr'd out with his bold and unmannerly Expreſſions againſt Kings and Governours; Having left him, I reſolv'd to retire my ſelf to my Couch to recollect my ſtragling thoughts, and bring 'em to their wonted *decorum*. On which, no ſooner was I laid, and a Slumber ſeiz'd mine Eyes, but ſtrange and confus'd Dreams ſtill troubled my Reſt, attended with ſtrange Fancies and unheard of Viſions, in that manner, that I thought nothing leſs than the dreadful day of Judgment approaching. In ſhort, ſometimes I ſaw the Graves opening, and delivering up their dead; ſometimes agen ſtrange Earth-quakes attended with moſt frightful Succeſſions of Thunder and Lightning: when loe on a ſudden this unwelcome Scene of Horrour and amazement being chang'd; the Heavens clearing up, and a profound

found Silence and Tranquillity upon all things; I thought 'twou'd put a Period to my wonder; 'twas then that methought at ſome little diſtance off, I ſaw a Multitude of a mix'd ſort of People by degrees nearer and nearer approaching, when as at ſome ſmall diſtance from me I heard 'em all unanimouſly cry out with a loud Voice, *Let Vertue, let Chriſtianity, let the Church flouriſh; but let the Popes, let the Cardinals, let Evil Doctrine dye.* Upon this I ſaw ſeveral Kings and Princes advancing, attended with the melancholick Retinue of diſturb'd Tombs and Sepulchres, who all were got out upon a doleful Triumph; but moſt of 'em were ſuch who had been deſtroy'd and kill'd by the Practices of helliſh Monks, and damn'd Jeſuits; Kings Excommunicated, Princes depos'd, and murder'd;

Virgins deflour'd and abus'd by men in Spiritual places; all ready to offer up unanimouſly their Petition to Heaven againſt the Pope, and calling importunately for Juſtice; and earneſtly requeſting the Divine Power no longer to acknowledg or protect that Church for his Spouſe, which ſo long ſince, by reaſon of her ſeveral ignominious and adulterous Practices had merited a Divorce. Upon this there being Silence for a Space, the Heavens open'd, and from a Cloud of Glory I heard a Voice perfectly pronouncing as followeth:

Sons and Children by Adoption, Great are the Diſcompoſures and Miſchiefs which ariſe from an Unchaſt woman; this even Heaven it ſelf cannot glory to be abſolutely free from; I my ſelf am much troubled and agriev'd at the diſhoneſt actions of the Church

Church of *Rome*, my Spouſe; I well hop'd there might have been a Reconcilement, but I find her ſo perverſe, and incorrigible, that with a firm Reſolution I intend a Divorce; yet that to the end our Decree may have a ſufficient Foundation, grounded as well upon the Teſtimonies of the Living, as the Depoſitions of the Dead; I will once more ſend St. *Paul* down to Earth, that he may hear and examine what the Sons of men can alleadge againſt her: and ſo frame a Charge accordingly. The thing may prove difficult I confeſs, becauſe ſhe uſes to palliate her failings, and perſecute all ſuch who act againſt her proceedings; but we do aſſure our ſelves that the approv'd Vertue of St. *Paul*, which in times of old knew how to ſuffer the Perſecutions of the wicked againſt the Honour of Chriſt, will not ſhrink a whit in this Employment for his Service.

St. Paul *in Humane Diſguiſe comes down to Earth to hear the Complaints of Mortals, ſteering his Courſe towards* Italy; *but by the way caſually found a Writing, the Tenor whereof followeth; and the Endorſement thus; A* Memorandum for all Chriſtian Princes, *but eſpecially ſuch who are* Protectours *of the* Reform'd Religion.

Moſt Renowned
Kings and Princes,

AMongſt all the great Monarchs and Emperours upon Earth, You are they, who not only glory in having Chriſtianity among you, but likewiſe in defending it hitherto from being Eclips'd by the ſtill increaſing Moon of the *Ottoman* Family; an Honour fit only for a Chriſtian to be crown'd with; and yet unleſs your Vigilancies are employ'd, as well

well to preſerve her from Private Conſpiracies and Plots at home, as Publick Attempts from abroad, you may find in a very ſhort time your Kingdoms reduc'd under the yoke of one, who hath far leſs Chriſtianity than a *Baſſa*, and conſequently leſs Clemency. I need not here trouble you with a catalogue of his Holineſs's unhallowed Stratagems and devices, [by which he hath long ſince made ſeveral Spiritual Invaſions upon your Rights, *Jure Divino*] of them, your Records bear ample teſtimony: beſides, to you this Writing was never meant by way of Information, but *Memorial*. As for ſuch Princes who profeſs a particular Protection to the Reform'd Chriſtian Religion; it behoves you more eſpecially, to be very watchful in her Defence. 'Tis not of a few years paſt, that the Pope's Eye hath been fix'd upon

upon the Northern Stars, and his Ambition elevated to the Meridian of *England* it ſelf; claiming her unjuſtly, among others, as a Feather fall'n from his Wing; how many damn'd Plots and Contrivances hath he either invented, or encouraged, to reduce her, and turn the Worſhip of the Temple of St. *Paul*, into that of St. *Peter's*? but Providence, ſtill an Enemy to Hypocriſie, never permitted it to go further than the Deſign only. Let not therefore your Deliv'rances render you ſecure, and think the Tempeſt is blown off becauſe it ceaſes for a minute; you have ſtill Enemies in your very Boſomes; Jeſuits who by Obligation, by Oath, are bound to your Deſtruction; to whom Aſſaſſinations of Kings, Murdering of Princes, and any ſort of Villanies are lawful, ſo attended with Cruelty and

Blood

Blood, [Though we never yet read that the greateſt Geographers ever yet found a Paſſage through the Red-Sea into *Chriſtendome.*] What Emiſſaries are not in *Ruſſia*, *Holland*, *Denmark* and other Places, like Moles to undermine their Crowns: though I think Princes would very emphatically puniſh them, if, ſince, they are ſo good at it, they were all put to exerciſe their Faculty in the Coppar-Mines all days of their Lives; or otherwiſe, which it may be wou'd pleaſe them better, that their deſerv'd *Canonization* might be haſtn'd by ſome exquiſite ſuddain death; maugre the frowns of the moſt *Anti-Chriſtian* King. By this means you will not only defend your own Sacred Perſons from the Inſolencies of Monks and Jeſuits, but always merit to be call'd, not ſolely Defenders of the Faith, but alſo, more deſervedly,

ſervedly, challenge the Title of *Moſt Chriſtian.*

St. *Paul* having found, and read this Paper; carries it with him, intending, by that, and what Complaints he heard from Chriſtian Princes themſelves to form his Proceſs of Divorce againſt the Roman Spouſe; to that intent goes on to purſue his Journey.

St. Paul *advanceing firſt towards* Loretto, *whilſt he paſs'd along under diſguiſe of a Fryar through a certain Village, he was call'd in to confeſs a dying Cardinal, he goes in and hears his Confeſſion, which was as followeth:*

FAther, I feel the pangs of Death coming upon me; God ſummons me to ſatisfy the laſt Debt of Humane Nature; my Soul finding her ſelf in theſe Extremities, trembles to appear before the Face

Face of God, in regard ſhe is ſo full of carnal Pollutions. 'Tis your Function to aſſiſt me in waſhing them off, whilſt theſe eyes of mine ſhall afford you Tears, and this panting Spirit, though ſtruggling under the aſſaults of Death ſhall endeavour to declare to you in ſhort, the ſum total of all my Offences.

Know then as to my Birth; I was born but to a ſmall poor Fortune, but Nature who hath alſo her Portion of Bleſſings in this World to diſpenſe among her Children; was pleas'd to endow this Body of mine, with ſuch Parts, that my Parents might well create to themſelves hopes of my future advancement in *Rome*; being grown to the Age of twelve years, not devoting my ſelf to any God but that of Ambition. I was cloath'd after the manner of an Eccleſiaſtick, to eſtabliſh a ſurer Foun-

Foundation for their hopes, I was put to ſerve a Cardinal. Now 'tis a Rule that where the End is crooked, the Means tending thither can hardly proſper; hence it comes to paſs that now a days in *Rome*, to arrive at the end of their deſignes, they do not make uſe of Learning and Virtue, the effects of a heavenly Vocation, as Means, but Courtſhip and Flattery the baſe part of that Intereſt, which hath only a proſpect of Worldly Advantages. I appli'd my particular ſtudy to be a Proficient in the Ways and Faſhions of the Court, which is nothing elſe, in ſhort, but to devote ones ſelf to pleaſe the great ones. He who confeſſes muſt conceal nothing; but however be pleaſed O Holy Father to imagine your ſelf, every thing, wherein an intereſs'd and an ambitious man might ſin, and ſuppoſe me guilty of all; thus you

you will free my feeble Tongue from a wearisome and tedious Narration. Only this I will add, I knew very well how to insinuate my self into the affections of the Prelate my Protector; and he for my sake was not ill respected at *Rome*. Pensions in the *interim* fell down upon me in showers; which made me wonder, at that which the Ancients write of *Jupiter*, that he shou'd turn himself into a shower of Gold, only for the sake of *Danaë*, since now he so often did it for the sake of *Ganymede*. This my youthful age was only free, I must confess, from those Passions which generally use to transport youthful thoughts; that is to say, from the love of Women. Not but that I have try'd some of 'em, but presently withdrew: it seeming to me something strange to be obliged to pray, who had so often been

us'd

us'd to be pray'd unto by others my ſelf. But that humour contin-nu'd not long, but alter'd with my Age: 'twas then, O then, that I intangled my ſelf in Love-Affairs; and ſo in a ſhort time try'd what Adultery, Fornication and Inceſt were. In the mean time, I arrived to that Age which was capable of Prieſthood; when taking Holy Orders I liv'd a little retir'd within my ſelf, being perſwaded to a moderation of Life by that *Synderiſis*, that touch of Conſcience which ſometimes naturally comes upon one, and teaches us that reſpect, which ought to be had to that Sacrament. But at laſt too much Familiarity turn'd into Contempt; for whereas at firſt I began to ſin with ſome Scruples, thoſe Scruples quickly vaniſh'd, thus my Conſcience at laſt began to be ſo reprobate that Fornication, Rebel-

lion

lion of the Heart, with other deadly Sins, and the Celebration of the Holy Maſs were in me generally the Act but of one and the ſame Hour. Holy Father, 'twas no Sacrament, 'twas a Devil entred into my Soul when firſt I took up the Character of Prieſt. 'Twas an infernal Spirit that perſwaded me not to fear that Chriſt, which was daily to paſs through my hands; I found my ſelf immediately diſpos'd to all manner of Wickedneſs; and whereas at firſt no affection but Luſt moleſted me, now methought all manner of Wickedneſs aſſayl'd me in a moment. Nor is it to be wondered at; for if *Judas* betray'd our Saviour after he had eaten the Sop but once unworthily, though but once, much more muſt it be ſuppos'd, that thoſe impious Prieſts, ſhould be inclin'd to all Profaneneſs, who every day receive

ceive the Sacramented Redeemer, peradventure more unworthily than *Judas*. Covetouſneſs was my inſeparable Companion; fomented chiefly by that Command and Authority I began to have in the Church. Whilſt I exercis'd the Office of Shepheard, I learnt quickly the Art to ſhear my Flock; all that belong'd to the Subject was, me thought, created by Nature for the Service of my Affections: my Favours were ſtill expos'd to the higheſt Offerer; nor did I ever refuſe a Preſent from the meaneſt Hand whatever: I wonder'd much at the Prieſts of the Old Teſtament, who rejected many Oblations as unworthy the Sacrifice; and ſo concluded, becauſe the Times and Laws were alter'd, the Prieſts of the New Teſtament ought to receive any thing offer'd them. But this was nothing; for if my Pari-

Pariſhoners did it not voluntarily, I found wayes to extort it. I remember among other paſſages, taking occaſion once to viſit a young Gentleman living within my Juriſdiction, I obſerved in his houſe ſome Pictures of good value, and giving him an inckling of my deſire, he, with many humble Complements, anſwer'd, that he ſhou'd be very unwilling to be diſpoſſeſſed of them; I remember this his denial, and having found out a way by means of the Holy Inquiſition, to clap him in Priſon, he preſented me with the Pictures, that he might be removed to a gentler Goal, and afterwards, for his Liberty, was forc'd to ſuffer a Confiſcation of the beſt part of his whole Eſtate: but fearing by his Appeal to *Rome*, this act of mine might be too narrowly inſpected, and ſo I might run a hazard of the precipitation of my For-

Fortunes, not yet ſo firmly grounded, to accuſe my ſelf from *after-claps*, I call'd him unto me, and firſt rebuked him for his coarſe Carriage towards me, which made me by right of that incumbency I held over him, to reform all Miſdemeanors, and teach him how to comply with Church-Governours for the future. In fine, for Reparation of his Loſſes paſs'd, I promis'd him to point out a way how he might be made Capable to wear an Eccleſiaſtick habit, and to aſcend to the Dignity of a Prelate, for in the *Roman* State among the Multitudes of their Miſeries, they have no other Comfort but this, that they may eaſily arrive to ſuch a Condition as may enable them to revenge upon ſome others, the Wrongs they receive themſelves. By theſe means I knew how to feather my Neſt ſo well, that I return'd afterwards

wards to *Rome*, where I live a conſpicuous Prelate, by introducing into my Houſe the ancient Pomp and Exceſs of the old *Romans*: I parallel'd all others in Rich Hangings, magnificent Coaches, in the number of Grooms and Lacqueys, but eſpecially in the Multitudes of Courtiers, and gilded Muſitians: The greatneſs of *Rome*'s Ambition being to ſhew her ſelf barbarous even in the Pomp of *Eunuches*, eleven Youths underwent the Martyrdome of *Origen* on purpoſe to devote themſelves to the Luxury of my Will. Poor Boyes! by what a ſtrange Effect doth the Luſt of others make you chaſte? Whilſt I led this ſplendid life, the Cardinal my Protector came to the Popedome, by this Exaltation my hopes ſoar'd very high, nor was it long e're I ſaw my ſelf, being a Creature of the Popes, advanced to the Dignity of a Hat,

ſo

ſo I mounted to the Degree of a Cardinal, wherein I now ſtand. Now had my voice ſtrength to unmask every particular, you would be ſtruck with amazement to diſcover a Life ſo Impious, in the Perſons of them who glory in the Title of *Chriſt's Diſciples.* I'll tell you in a word, that from the time I obtain'd the *Cardinalſhip*, I never kept *Lent*, I never recited my hours, I never confeſſed to God, till now in theſe extream Agonies of my Sickneſs: ſuch being the Cuſtome almoſt of all Cardinals, who finding themſelves in a poſture to aſpire to the Keys of Heaven, think perhaps one day to find a way to enter therein, without any neceſſity of Good Works. But woe is me! I perceive now I have deviated from the way to Heaven, I diſcern too well by the Light of Divine Grace (which I know not by what

what Exceſs of Virtue, may pleaſe to ſave me notwithſtanding) that to lead an Eccleſiaſtick life, as 'tis now accuſtom'd, is nothing at all to live a Chriſtian. But if *Pagans*, yea, *Atheiſts*, perceiving their own Errours, have hopes of Salvation, why ſhould I deſpair? this is the only Argument of my hopes, [although I think the Salvation of an *Infidel* much more eaſie than that of a *perverſe Chriſtian*] becauſe my Soul finds at this very moment, that the Underſtanding is more eaſily illuminated, than the Will humbled and rectify'd, being too tenacious of her Delights in thoſe Pleaſures, which ſhe muſt now relinquiſh with the Hat. But Father my Spirits fail me; give me Abſolution; for I feel my ſelf upon the point of Expireing.

St. Paul *having abſolv'd the Cardinal, upon his departure met with an Angel, who after ſome Salutations relates to him what he had heard in a* Parlatory *of* Nunns *as followeth.*

YOu know already, O Apoſtle of God, that I am one of thoſe Angels, which never deſcended before on Earth, and if in ſtrange Countries the curious Mind of the Paſſenger deſires to ſatisfie it ſelf, I confeſs that among other things that I coveted to ſee one was a Monaſtery of *Nunns*, who were ſo much ſpoken of in Heaven that I took them to be Angels on Earth. Being come therefore to one of the prime Cities in *Italy*, I aſſum'd the form of a Traveller, and ſo enter'd at the privateſt hour I could into a *Monacal Parlatory*: I found at the Windows

Windows a young *Nun* which had no other Buſineſs it ſeems, but to watch for the coming by of ſome body or other; ſhe ſcarce eſpy'd me when ſhe ask'd me an Account of my Country, and what fancy caus'd me to traverſe the World up and down in that manner; I bethinking my ſelf of Heaven, anſwer'd, my Country, Gentle Siſter, is too far diſtant from this place, and whereunto but few of this Region ever arrive. As for my Fancy that leads me hither, it is no other than Curioſity, which often induces rambling youth to ſlight the Advantages of their own native Countries to ſee others: fooliſh Youth, that knoweſt not the Value of thine own ſoil but in another; then I added, happy are they who never departing from within the Paradiſe of theſe Holy Walls, ſeem as ſo many Angels alwayes appear-

ing bfore the Face of God. She being as full of Wit as Beauty, anſwer'd me thus, O how many of us would willingly change our Paradiſe for your Peregrination, why then do you ſo unjuſtly complain of your Travels, which being nothing elſe but the motions of a civil Life, cannot chooſe but be ſo much the ſweeter to elevated Souls, by how much the higher the Movements of their Souls are. Behold ſaid ſhe the Sun, behold the Planets, which never ſtaying in one place, delight to be continual Travellers through the Heavens. I being much taken with the Vivacitie of this Spirit of hers, reply'd; 'tis true Lady, the Sun, and the Planets are in a conſtant Peregrination; but in Heaven there are fix'd Stars too, which becauſe happily they are more noble, are ſuperiour to the other, and conſequently nearer the

the Throne of the Almighty; you *Nunns* then who in the Service of God are always fix'd in one Place, like the fix'd Stars, may more than any other Mortals comfort your ſelves, with the Aſſurance of being nearer God. The beauteous *Maid* ſigh'd at theſe Words, and then anſwer'd: God, I deny not, dwels near the fixed Stars, but not to deſperate Souls. And now you do really give a Teſtimony of your being a Stranger, that you are ſo ignorant of our Condition. The Cruelty of our Parents, together with our evil deſtiny hath penn'd us up here for ever; the Church of *Rome* concurring hereunto by admitting any pretext whatſoever; bear with me Sir that ſpeak in this manner. 'Tis a hard fate to be born to ſuffer perpetual Impriſonment, when we ſee that all other living Creatures have the

whole World to ſolace themſelves in; and that Priſon which we ſee the very Infants fly from, when they ſally out of their Mothers Wombs, before they have ſcarce any Senſe of Life, we are forc'd to endure, after Nature hath given us a perfect uſe of our Senſes, and of Life, and the knowledge of our Miſeries. The deſtiny of that Mortal muſt needs be a hard one, who is born to live in a reſtleſs Infelicity. This Cloyſter which impounds our Liberty, is not as you may imagine a Paradiſe; for in Paradiſe dwels no Diſcontentment: no, rather a Hell, where in the flames of unextinguiſhable deſires, the natural Affections of our Humanity are condemn'd to perpetual Torture: I will not ſtand to tell you the reaſon why our Parents are ſo inhumanely Cruel towards us; that's too well known already, who to ſave

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that dowry due to our Sex, condemn us to theſe Walls, to be depriv'd for ever of any worldly delight, for no other Cauſe, but that we are born *Women.* Yet you muſt know, this impriſonment does not take away thoſe carnal Affections of ours, which perhaps may be cover'd, but never quench'd in theſe religious habits you ſee us now in. Nor can this Kind of life conduce to Heaven, conſidering there's no concurrence of the Will, which is ſo acceptable to the Almighty, we are rather deſtin'd to an Abyſs, by a Courſe quite contrary to our Genius, being bereaſt even from that common Priviledge of all the World, that is, to go to Hell what way they moſt fancy. In times of old, 'twas the Cuſtom to ſlay the Victim firſt, before 'twere offer'd up to God; becauſe perhaps the principal Seat of carnal Affecti-

ons lying in the blood, 'twas not thought fit to offer up any Sacrifice which was not firſt purg'd by Effuſion of the ſame: but this is not obſerved here among us by our Parents, who are ſtill full of Blood and our Carnal Paſſions; how then can we believe it a grateful Sacrifice to the Almighty? And if not grateful, conſider what deſpair our Souls are plung'd in, whilſt we ſee our ſelves outed of the World here, without any aſſurance of Heaven hereafter: and thus are forc'd headlong into Hell, through a kind of ſuppos'd Innocence. If Chriſt dyed to bring us to this miſerable Condition, how much better had it been for us he had not dyed at all: be not offended, I beſeech you, at my words; for the Tongues of the damn'd can produce nothing but blaſphemies; yet we know Chriſt had no hand

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in theſe our misfortunes; for the chief Object of his Death was the Freedom and Enlargement of poor Souls, not their Captivity. The Popes are in fault, who, conſenting to the cruel Covetouſneſs of our Parents, convert the Keys of Paradiſe into thoſe of a Priſon. 'Twas not Chriſt, but theimpiety of *Herod*, that by reaſonof the Humanation of our Saviour, caus'd ſo many *Innocents* to be ſlain. Behold, our caſe in a manner parallel to theirs; for we being yet Innocents, under the mark of *Holineſs*, are ſegregated and cut off from the Society of the Living, there being no difference 'twixt us and them, but this, that they dyed before Burial, and we are Buried before we are Dead. Nor can our Innocence or Fears prevail any thing; nor are thoſe Privileges ſufficient which Nature hath granted theſe Faces of ours

[for which perhaps you ſtyl'd us Angels] to implore Pity or Succour; having found the Church of *Rome* ſo ungrateful: for we know very well the time was, when St. *Peter* was freed by an Angel out of Priſon, but now by way of Gratitude his Succeſſors impriſon the very Angels themſelves: but whither does my Paſſion tranſport me? Alas! the Name of Angel ſuites not with our Condition, leſs with our Works, for though we are brought in hither perhaps Innocents, yet we cannot preſerve our ſelves ſo long. Religion, the chief cauſe of our Impriſonment is not at all regarded, but deteſted among ſome of us; Vanity, and effeminate Wontoneſs abounds with us; together with Curioſity and the deſires of Knowledge of worldly affairs in the Exceſs: Ambition, Envy, Diſcord, and Hatred are never

never wanting among us: laſtly, we obſerve neither Conſtitution, Law nor Vow, but out of pure Neceſſity. But what ſhall I ſay of that Virgin-Chaſtity, the preſervation of which is generally ſuppos'd the cauſe of our Impriſonments; I'le leave that for you to imagine, Modeſty not permitting me to enlarge further upon that point; I'le only ſay this, we ſeek out all ways poſſible to commit Outrages and Abuſes againſt it, and not without reaſon neither, for if that hath chiefly been the Cauſe of retrenching our Liberties in this manner, we ought to bend our greateſt Forces to be reveng'd of our chiefeſt Enemy: here the beauteous *Nunn* bluſt; and broke off her Diſcourſe. I confeſs unto you O holy *Paul* had I had a Heart capable of carnal Affections I ſhould doubtleſ have tenderly reſented the Miſe

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ry of this poor diſcontented Soul: but Compaſſion is vain, where Pow'r of Aſſiſtance is wanting; therefore I held it expedient to take my leave, that I might not imbitter her Paſſions unto her: but at my departure I told her, when I came in hither firſt, moſt fair *Nun*, I took you all for ſo many *Seraphims*, but now the unhappieſt Creatures under Heaven. Were it permitted me to help you, I aſſure you, I wou'd fling down theſe Walls for your Enlargement; but ſince that's not lawful, let this be your Comfort, that Heaven is reſerv'd for your Sufferings; and though you proteſt not to ſuffer for Chriſt, yet he is ſo merciful that he can give Beatitudes even to thoſe *Cyreneans* who carry his Croſs, though forc'd thereunto: And I dare aſſure you, if you gain not Heaven as Virgins, you will as Martyrs.

St.

St. Paul *meets with a* Maronet *Paſſenger, who had taken a Journey from Mount* Libanus *in* Syria, *to ſee* Rome; *and was returning homewards. St.* Paul *examining of his Countrey,* &c. *he gives him this following Account.*

MY Countrey is *Armenia*; the cauſe which brought me to *Italy*, was no other than a deſire to learn the true Tenets of the Catholick Doctrine, which in our Region is adulterated with ſuch a multiplicity of Sects, that they confound one another. 'Tis eleven years now ſince I have been in *Europe*, having ſojourned longeſt in *Rome*, being led thither by Fame, which moſt times repreſents things otherwiſe than truly they are. I imagin'd at firſt *Rome*, as ſhe pretends, to be the Head ſupreme of Chriſtianity, as being

being the School of Sanctity, and pattern of Vertue; and truly as for outward ſhew I was not at all deceiv'd; the Magnificence of her Temples, the great number of Pardons and Indulgences, the Confluences of People to Church, and Pilgrimages to Holy places; ſtamped within me a very great Opinion of the *Roman Faith*: but afterwards obſerving the *Lives* and *Luxury* of the *Cardinals* [but little agreeing with Chriſt's Doctrine] I aſcrib'd the cauſe of my miſtake, rather to my own Ignorance, than want of Religion in others; but ſeriouſly conſidering, I found out my Errour, I obſerv'd in proceſs of time, that the *Romiſh* Religion conſiſted more in Ceremonies than any thing elſe: as for the reſt, examine it, you'l find it tending chiefly towards Objects of private Intereſt and and Temporal benefit: Profit and

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Delight are the two Poles whereupon the Globe of *Romiſh* Deſigns wheel about: if Chriſt and his Law are worſhip'd by them, 'tis not for the right End, but for ſome Worldly Intereſt: you'l find all wickedneſs centring it ſelf in this City, and what's worſe, under ſpecious pretences of Holineſs. Their Pomp goes for Church-*Decorum*; their Ambition, under the title of Majeſty; their Tyranny, under the ſemblance of Zeal; Abominable Luſtful Actions are introduced among 'em under the mantle of Spiritual Recreations. Adulation hath founded here her Palace: for you ſhall hear it moſt impudently preach'd up, that the Pope cannot err; notwithſtanding his Actions are very Errour it ſelf. Tell me, O Reverend Fryar, if the *Pope* cannot Err, wherefore are there Decrees and Ordinances of Councils inſti-

inſtituted, 'twere enough to be regulated by his Will alone, without the aſſiſtance of any *Synod*, or attending any Rules from the univerſal ſuffrage of Chriſtianity; but to diſcover unto you my true meaning, I hold, that ſince the Eccleſiaſticks ſee they cannot fit the Pope to the Laws, they ſtrive to fit the Laws to the Pope. So impudent and ſhameleſs are they, that being dandled by Ambition, they tranſport St. *Peters* Seat from Caves to Thrones of Gold; declaring this Magnificence neceſſary for the Dignity of the Church, together with theſe worldly Dominions, ſo expreſly forbidden by Chriſt. Poor Church, to what State thou art reduc'd! the Time was when the Clergy were reverenc'd for the Sanctity of their Lives and Profoundneſs of Doctrine, and for the fame of their Miracles; but now their reſpect is found-

founded upon Government and Greatneſs. But to compaſs this worldly Grandeur, founded chiefly on Baſes of Gold, what unlawful paths have they not trodden? What Iniquity is not practis'd? The Law of Chriſt being made the Law of Cruelty, Ruine, and Rapine. O how deploreable are theſe times, were they but compar'd with thoſe of the Ancients; yea even when the World had not the Light of the Goſpel! Then if an *Alexander* roſe up who ambitiouſly ſnatch'd at ev'ry thing, Nature who is a friend to Counterpoiſes, created a Philoſopher, who glorying in his Poverty contemn'd the Poſſeſſions of all tranſitory Princes; but now among Chriſtians if a Pope ſtarts up who unſatiably graſps at all, we find not Vertue hath ſuch a force as to diſpoſe any Eccleſiaſtick to ſhew an Example of that Poverty

poverty which is commanded him by Heaven. Good Fryar if you ever were within the Dominions of the Church you would be aſtoniſh'd at the Abominations wherewith the Worſhip of God is daily profan'd.

There you ſhall hear nothing preach'd in their Pulpets but Paradoxes; Delight, Harangue, and Quaintneſs of Expreſſion being the only Scope of their Diſcourſes. Thus the Ears of the Auditors being tickl'd, the Collections generally are greater, which under the name of Alms is drein'd from the Audience. But their Sacrilegious Greedineſs ſtops not here, you ſhall oftentimes ſee lame Miracles publiſh'd for Gain, and thoſe inſpir'd Fathers uſe certain Acts of Conjuration, rather to draw Mony out of your Purſe, than caſt Devils out of the Body. You ſhall often ſee old neglected

Images

Images become miraculous of a ſudden to enrich the Eccleſiaſtick Profeſſors, deluding by this, the Simplicity of thoſe, who hold that the doing of Miracles being loſt in men is retir'd into Stones and Statues. In fine the abuſes of their *Coveteouſneſs* and *Rapacity* are ſuch that I prognoſticate the reality of their Faith is not long liv'd; for we read Chriſt ſurviv'd not long upon Earth, when he was put between *two Thieves.*

Some Divines are of Opinion that when the Hoſt begins to moulder the divine Preſence immediately departs from the Euchariſt. Now if ſo be that Chriſt cannot ſtay, not the leaſt moment in corrupted bread, how can we imagine that he will ſtay amongſt a corrupt People? Friend if your Salvation be dear unto you, never go to *Rome*, go rather to the remoteſt parts of *India*, whither they

they ſay Vertue and Religion are fled, perhaps to be the more remote from *Rome*. One cannot abide in this City without endangering ones Faith; take warning by me, who, having left the *Mahometans* to learn to be a Catholick, do now intend to return again with full reſolutions to turn *Turk*.

St. Paul *afterward purſuing his Journy, comes to* Rome, *where at the Gates thereof he meets with the Guardian Angel of Pope* Urban *the Eighth, who gives him the following account of his ſtanding there.*

I Stand here, O Holy *Paul*, to guard the Gates of this City, ſince 'tis not in my Power to execute my Office upon the Soul of *Urban*: I find it impoſſible to bridle the Capricheos of his Brain:

I have try'd all means imaginable to reduce him to Reaſon, but cannot do it: therefore I will no longer expoſe to ſcorn Divine Inſpiration, but intend to take my flight from hence to give an account of the Deviations of his Soul, and to ſupplicate the Divine Majeſty that I may be disburden'd from ſo heavy a Charge, which in a manner hath diſcompos'd my whole evangelical State. 'Tis a great happineſs I confeſs to be made an Angel; but for him who knows how troubleſome the Guardianſhip of Souls is, eſpecially when we meet with refractory humours, as in that of *Urban's*, he would perhaps rather chooſe th' Eſtate of man, who having travell'd over this lower World only, goes afterward in Peace to heavenly Enjoyments. But I repine not, yet you may Imagine I am ſomewhat mov'd; not

not being able to perform my Duty according to my will. 'Tis twenty years now ſince *Urban* held the Papacy, whence one may eaſily calculate how few are behind; if it be true what's commonly ſpoken that no *Pope* ſhall ſee as many days as *Peter*; but if I may tell my Thoughts, I believe he who foretold that ſeem'd to propheſie, that none ſhould ſee the Church of God in that State of Chriſtian perfection, as it was in the Days of *Peter*, generally Age is wont to check thoſe Paſſions which in Youth were us'd to laſh out, ſtriving to acquire to it's ſelf by a true Repentance the Sanctuary of Divine Grace; ever ready to receive the diſtreſſed; but to my great Aſtoniſhment, O *Paul*, *Urban* the Eighth, the older he grows, the looſer he lives; and the nearer he approaches to Death, the farther he goes from good

good Works. He delights exceſſively in pleaſing his Nephews, nor does he ſtudy any thing ſo much as their Intereſt. He ſeldom reflects upon the Incumbency of his Charge, or if perhaps at any time he may have ſome ſlight thoughts of his Duty, he knoweth well enough the Relation between the Papacy and his Perſon; yet he flatters himſelf with the conceit, that the Papacy is more bound to ſerve him, than he the Papacy. He mortally hates the Memory of his many Exceſſes, the moſt effectual means whereby we are us'd to tame the proudeſt Souls; he will never think on Death; or if perhaps ſometimes he does, by converting the Phiſick into Poyſon, he applies his Thoughts preſently how he may aggrandize his Family before he goes. If I ſhou'd tell you how often I found him chimerizing with-

within himſelf how he might make the Popedom Elective, and to depend no more upon the Conſiſtory but ſolely upon the Perſon Regnant, that he might eſtabliſh it in his Poſterity, you would ſtand amaz'd at thoſe ſtrange Imaginations that poſſeſs the Mind even of Chriſt's Vicar. But I could wiſh that ſuch attempts wou'd terminate in the Vanity of the Deſign; they end moſt commonly in more practical Reſolutions, by dreining the Patrimony of St. *Peter* to enrich their own Howſes with the ſpoyles of the Holy Church: but their Coveteouſneſs ſtops not here: he eſteems but little the Millions of Gold ſnatch'd from the Altar, to leave his Nephews the Poſſeſſion of an Independant Principaleity, where they may lay up the ill gotten Trophies of their own Rapines; there was ever yet in the world a greater

er number of ſuch who wiſh to be Princes, then Principalities; hence to purchaſe them from the tenacious hands of others; force muſt be neceſſarily us'd, ſince hardly any Reaſon will perſwade any man to lay down freely the Right of *Dominion*; which makes *Urban* the Eighth uſe violent means to inveſt his Nephews in other Princes Eſtates. I could tell you of ſome further Deſigns of his. He often reckons upon the Kingdom of Naples; but finds the Enterprize fuller of Deſire than Hope; he thinks upon the Dutchy of *Millan* liſtning to the Offers of ſome *Tramontane* Prince, but he dares not truſt to that, for if others ſhou'd come in for a ſhare, he could not leave all to the *Barberini*. He fix'd his Eyes upon *Luca*; but it being a ſmall State, he feares the benefit will not countervail his Charge. He hath

a Moneths mind to *Mirandola*, but it being feudary to the Empire, and a place that breeds ſome Jealouſie 'twixt the neighbouring Princes, he is afraid to draw *Germany* or *Lombardy* upon his Back. Laſtly he turns his Eyes upon *Parma*, and this Deſign being ſuppos'd leſs difficult, by the Advantage of ſome Pretences, he purpoſes to deprive the poor Duke [beginning with *Caſtro*] of all his Poſſeſſions. I often put him in Mind how much it unbecame Biſhops and Prelates of the Holy Church, who make Profeſſion of a Life much different from the Sword-man, to change the *Croſier* into Muſquet-reſts, and their *Mitres* to *Murrions*. I put before his Eyes the ſcandal that would rebound to all Chriſtendom thereby, the ſcorn of Infidels, and the danger the whole Church would incur; foretold by

our

our Saviour, who ſayes poſitively, that every Kingdom divided within it's ſelf hath it's Diſſolution near at Hand: but alas, all's in Vain to tell Pope *Urban* all this, who aimes at ev'ry thing but the Indempnity of the Church! finding theſe Arguments of little force, I urg'd Nature to him: alleadging that th' Events of War were dubious, and dangerous: to raiſe in him thereby ſome apprehenſions of Fear; but Nature could little, Reaſon leſs, the Inſpiration of an Angel nothing at all over the capritious Brain of his unſanctify'd Holineſs. Who now enters *Rome* may ſee a Pope turn'd Armiger in the very Declination of his Age, and take up Arms when he ſhould think of laying down his Life: and what's worſe he thinks he acts rationally; ſo that *Urban* never doth what he believes, but believes in what he

does. In ſo much that when he tears *Italy* in pieces and haraſſes Chriſtian Princes for his own Advantage, he publiſheth his Actions to be juſt, and his Intentions holy; and that all tends to the Service of God, and the publick Good. But I omit many of his Extravagances; once he had a Reſolution not to give any Satisfaction at all to the Princes of Chriſtendom.

At other times he reſolv'd to create no more Cardinals: it may be to merit the more from the Church of God, by aboliſhing ſo perverſe a Generation. Now, O Holy *Paul*, if a Tutelar Angel can ſuffer greater Contempts than theſe, tell me. Therefore deſpairing of his Amendment, I have given over my charge of his Perſon, and make my return towards Heaven.

After

After this, St. Paul *goes to* Rome, *but an accident happen'd there which forc'd him to fly; in his flight he lights with another Angel, with whom he diſcourſes as follows.*

YOu come, O Heavenly Meſſenger, peradventure with an Expreſs from Divine Majeſty that I ſhou'd avoid *Rome*, but ſee I have done it already, for Divine Inſpiration outruns the flight of Angels. But ſince now we are out of her Walls let's repoſe a while, and I will tell you the unexpected cauſe of my haſty Departure. You know, O Holy Angel, that I was ſent to Earth to hear the Complaints of Mortals here below, and to form a Proceſs againſt this adulterous Spouſe the Church of *Rome*; I lighted to this purpoſe in many places, where

having underſtood by all ſorts of People her diſſolute Deportments, to confirm the Truth of what I had heard, I reſolv'd to viſit *Rome*, I paſs'd at firſt up and down in a Fryars Surplice, where as I went through a little Village, I was call'd in to confeſs a dying Cardinal, which gave me warning that by my habit they took me for a Religious Perſon; ſo fearing leſt entring *Rome* I might according to Cuſtom be demanded to ſhow my Orders; I hereupon to avoid lyeing, thought it fit to lay by my Surplice and put on my Sword; ſo I came to *Rome*, intending to lodge in ſome Convent of Fryars, who uſing to intrude themſelves into worldly Affairs more than ſeculars themſeves, I thought there I might have an exact Information of all things, eſpecially ſince freedom of Speech is re-

retir'd now into Cloyſters for more Security, in regard of the extream Rigour us'd againſt ſuch who ſpeak any thing againſt the Court. The Monaſtery where I lodg'd was famous for the Study of Learning, and ſo frequented by many very Learned men; but the greateſt Concourſe was of Strangers, who ſo abound in *Rome* of all Nations: where deſiring to know what Opinion Forreiners had of the Church of *Rome*, I diſputed often upon ſome point of Religion. There hapn'd to come there a *Turk* ſometimes, to hear rather (as I imagin'd) the noiſe of Diſputants, than to inform his Judgment; whereupon I ask'd him his Opinion of Chriſtian Religion, who beyond all Expectation, anſwer'd as follows:

Sayes he, among the *Turks* it is held for a certain truth that

God favours thoſe people moſt, where he is truly ador'd; ſo from the proſperity of the Turkiſh Empire we infer our Faith to be good, and the Obſervance thereof not diſpleaſing to God. Touching the Chriſtian Religion, we have an Opinion, that ſhe was not Evil till ſhe was adulterated by Chriſtians themſelves: but in the State ſhe now is at *Rome*, we believe her to be abominable to God Almighty, eſpecially ſince we ſee of late ſhe annihilates, and moulders away, by her own inward, and endleſs Diſcords and Diviſions.

Such was the Concluſion of the *Turk*, which made me not a little to wonder, to find even thoſe who profeſs not much Knowledge, to be able to deduce from far fetch'd Principles Conſequences ſo near the Truth. Having had his Opinion, I went on

on in a further ſcrutiny; and I fell to expoſtulate with a *Greek*, who ſatisfy'd me thus: ſayes he,

The *Roman and Greek Churches* are Siſters both of one and the ſame Father, but the *Greek* is the firſt born; however I know not by what wyles the *Roman* hath got the birth-right: for this Reaſon they live in perpetual Feuds and Diſguſts one with the other; but the one enjoyes the Poſſeſſion of all her paternal Goods, whereas the other lives like *Eſau*, excluded, and under the Dominion of others. Touching the particular Cuſtoms of the *Roman* Church, or her Opinions I ſay nothing: for he who cenſures her here in *Rome* ſhews he underſtands not his own Danger, and he who approves of them, underſtands not the Chriſtian Religion.

Thus the *Greek* ſatisfy'd my Demands. The next was a *French man*, whoſe conceit of the *Roman* Religion I underſtand as follows. ſayes he,

The name of the Church of *Rome* is rever'd by moſt of the Kingdom of *France*, but the Wiſdom of our Governours hath never ſuffered the Pope to extend the Right of Predomination over the *Alpes*, which he doth exerciſe in *Italy*; for our Policies are ſupported by particular Gallican Rites: and the Reaſon is, becauſe the *French* being naturally Impatient, and now that near half *France*, (to withdraw it ſelf from under the *Roman* Yoak) is infected with Hereſie; certainly if the Pope ſhould exerciſe his Juriſdiction upon the Conſciences of thoſe ſpriteful People, and make uſe of the Tyranny he does in *Italy*, the reſt

reſt of that great Kingdom would fall from him quite. Such were the Thoughts of the *French* Monſieur, which ſtirr'd up in me by way of Oppoſition a Curioſity of hearing what the Spaniard could ſay: nor was it difficult for me to obtain my Deſire; for, meeting with *a Noble man of Sevil*, I got acquainted with him in the Convent, and he gave me this following Satisfaction.

Friend, to ſerve you I will ſpeak beyond the Cuſtom of our Nation, with all Integrity of Heart. The Reverence which the *Spaniards* hold for the *Roman* Church may be conſider'd either as to the inward or outward part thereof: if you ask me of the inward Reverence, ſuppoſe it not unlike that of other People who are knowing in her Cuſtoms [the *Spaniards* being apt to eſteem all things as they

are

are in Value: but if you ask me of the outward, know, that the *Spaniſh* Nation in external appearance ſhew themſelves very obſervant to the Church of *Rome*, becauſe having found her alwayes moſt partial to the intereſt of the Crown of *Spain*, they hold themſelves in Gratitude bound to correſpond with her at leaſt in outward Obſervance. My King knows full well how available, for depreſſing the ſuſpected greatneſs of his Subjects hath been the pretext of the Holy Inquiſition: He lives mindful of the Readineſs of the Court of *Rome* alwayes to deny Abſolution to the Houſe of *Bourbon*, until he had conform'd himſelf to the *Auſtrian* ſatisfaction. Laſtly he knows to this very hour, how ſerviceable the crafty Jeſuits have been at turns in ev'ry part to dilate the bounds of the *Caſtilian*

ſtilian Empire, ſo that upon theſe Conſiderations, the *Spaniards* hold themſelves oblig'd to reverence the Church of *Rome*, at leaſt in outward appearance, were ſhe ten times worſe than ſhe is. Thus ended the *Spaniard*: when my Diligence, which deſiſted not in procureing all punctual Advertiſments on this Subject, led me to diſcourſe *an Engliſh man*, who gave me this modeſt Anſwer: Said he,

Sir, *I am a declared Enemy againſt the Church of* Rome, therefore I preſume my words will bear but little Credit with you; but if you have a deſire to underſtand what reſpect this Church hath Northwards, read our Doctors, and then perhaps your Curioſity may be fully ſatisfied.

Thus in *Rome* I endeavour'd to perfect the Proceſs committed to my charge againſt the Adulterous

dulterous Spouſe; and paſſing by a Church one morning, where they were caſting out a Devil, I went in becauſe of the noiſe, whenas the Evil Spirit, as it happen'd, knew me, and began to cry out here's St. *Paul*, here's St. *Paul*: truly he is come but in an ill time from Heaven, to view the Eſtate of that Church for which he ſhed ſo much ſweat: Good Saint! what Motives brought him hither? Was it to ſee how his Labours fructify'd? Ah! the pure grains of that Doctrine which his Eloquence ſow'd in the Vineyard of the Lord, are turn'd to Tares, and become Food for Ravenous Birds, ſuch as theſe are, who ſtand now about me, to diſconjure me with their hideous noiſe. Upon this, the Prieſts began to look upon me, whereupon, fearing a Diſcovery, I ſoftly retir'd, but the words

words took ſuch impreſſion in the mind of the *Exorciſt*, that he conjur'd, by violent threats, the Spirit to tell who I was, who not being able to reſiſt the Violence, confeſſed that I was St. *Paul*; who, for what reaſon he knew not, had aſſum'd Humane ſhape, to wander up and down the Earth. The Prieſt knowing the Certainty of it, found a way to inform the Pope of it. Not long after, ſome Spies having diſcover'd my Lodging, (whereof multitudes are in *Rome*) I ſuddenly perceiv'd a Courtier making towards me, ſaluting me in this manner; Moſt Holy *Paul*, In the Name of *Urban* the Eighth I come to do you *Reverence*; he is very well ſatisfy'd of your Condition, and being here, and earneſtly deſires that you would be pleaſed to favour his houſe with your Preſence, for he is ambi-

ambitious of having a Stranger of ſo great Quality under his Roof. Now here by the way you may obſerve, how properly he ſpake to me; for in theſe times Saints are very great *Strangers* in the State Eccleſiaſtick. Whether I was aſtoniſh'd or no, judge you, to ſee my ſelf thus ſurpriz'd and diſcover'd; however, I thanked his *Beatitude* in the beſt manner I could, for his Courteous Invitation; and excus'd my ſelf, that I was not capable of receiving that Honour, in regard I was neceſſitated to depart from *Rome* within a few hours. When I had diſengag'd my ſelf from this Courtier, I rally'd all my thoughts; and fancying that my heart did preſage me no good fortune, I reſolv'd upon flight; when being gone but a few paces, the ſame Courtier came again, and told me thus:

ſayes

ſayes he, Pope *Urban* doth remand me to you, to ſecond his firſt Invitation; but if in caſe you are reſolv'd not to grace his Palace with your Preſence, I have order to propoſe another ſmall Requeſt to you: In your *Epiſtles* we read certain paſſages which moſt manifeſtly contradict the Humours of Pope *Urban*, he prayes you would alter them, becauſe it is not fit that *Paul* ſhould gainſay *Peter's* Succeſſor. And if you deſire to know which are thoſe Paſſages, among the reſt, one is that, *Let every Soul be ſubject to the higher Powers.* Now the *Pope* would fain, that from this Univerſal Propoſition, the Souls of *Popes* ſhould be exempted; he thinking it not convenient that *Popes* ſhould be under any other Law, but that of their own Affections and Fancies; thus their

Action

Actions would not be lyable to the Cenſure of every ſenſeleſs man. His Holineſs alſo much entreats you, above all, that theſe words be quite expung'd which aſſigning to every Biſhop his own Incumbences, do ſpeak in particular, *Diaconos habeant non turpe Lucrum facientes*, let them have Deacons not given to baſe Lucre; thoſe periods highly diſpleaſe his Holineſs; for of neceſſity he muſt have about him his Nephew Cardinals to enrich them. Hereat the Courtier ſtop'd; when I ruminated thus within my ſelf: See, thou art in danger of being entrap'd, notwithſtanding thou haſt been confirmed in the State of Grace, but what could have been expected leſs in *Rome*? Perceiving at laſt that he waited for my Anſwer, I told him O Papal Ambaſſador, the buſineſs you propound to me is of no ſmall mo-

moment, for he who values his own Reputation cannot eaſily be induc'd to unſay himſelf; you know that my Doctrine hath hitherto gone up and down the World without Queſtion or Alteration, but what wou'd People ſay to ſee it differ now from times paſt! and who would not perſwade himſelf that the Alteration proceeded rather from the Caprichio of ſome convicted Heretick, than from *Paul*'s Pen. Moreover to what purpoſe would it be to alter it, or vary Apoſtolical Doctrines, when Popes without any regard to them do act ſtill according to their own Fancies. But ſince his Beatitude deſires this ſupefluous Alteration, I will not fail to ſerve him in the manner I ſhall be inſpir'd. The Courtier departed with this Anſwer, which he took for a promiſe, but I immediately

diately left *Rome*, being inſpir'd ſo to do from Heaven, ſcarce was I out of the City whenas I remembred I had left my Sword behind me, and being in ſuſpenſe whether I ſhould return to fetch it, or no, I eſpy'd one coming after me, who was alſo a Forreiner in the ſame Convent where I had lodg'd, and often been very kind to me; who coming nearer to me cry'd out begon, begon, I come after you on purpoſe to tell you, that you were ſcarce departed but another Courtier came to ſeek you, and being inform'd of your ſudden departure, he carry'd News thereof to the Pope; a little after, the Pope himſelf came to your lodging, who not finding your Perſon took away your Sword with him, ſaying in a kind of Rage, that if *Paul's* Pen refus'd to ſerve

ſerve him, his Sword ſhould. This Sword ſhall force Princes to bend and bow at my Feet; this ſhall conſerve *Caſtro*, ſubdue *Parma*, and ſhew Hereticks there is no neceſſity of Reaſon, where the Edge of a ſpiritual Sword ſhall make a way. Giving thouſand thanks to my Friend, who knew not what *Paul*, nor what Sword my friend ſpake of, I took my leave of him, and purſu'd my flight, being troubled that my Arms ſhou'd be left in ſuch hands as would employ 'em to ſerve his own Intereſts to the univerſal ſcandal of all Chriſtendom. Were it poſſible to effect it, I could wiſh you would go and inſpire him to Peace; but there is but ſmall hopes; therefore I hold it expedient that you would inſpire all the Princes of Chriſtendom, to wreſt out of his hands theſe Arms, taken from me without any Reaſon,

ſon, and now made uſe of againſt themſelves very unjuſtly; to this purpoſe I have fram'd a Letter addreſs'd to the *Italian* Princes, whereunto I held it not much unneceſſary to affix my Name, ſince 'tis well known already that I am on Earth; the Tenor of it is as followeth:

Urban the Eighth, O Prince, tranſported with the Violence of an unjuſt Wrath, hath taken poſſeſſion of my Sword, on purpoſe to make uſe of it to the diſturbance of your States; if you reſolve not your ſelves to redeem it, however, I exhort you, in the Name of the Divine Majeſty to do it; ſince 'tis not fit that that blade which was deſign'd for the Converſion of Infidels, ſhould be ſtain'd in your Bloud; nor let that idle ſcruple amuſe you, that he is your Shepherd, for the true Shepherds guide not Flocks with Wea-

Weapons, but gentle Wands. Remember that *Iſaac* ſuffered himſelf to be ſlain by the hands of *Abraham*, to be ſacrificed to God, not to the Fury and Paſſion of his Father; and St. *Peter* left a Fiſhermans knife behind him, to be made uſe of upon Fiſh, which are no Creatures of our Element. Encourage your ſelves therefore by his Counſel and mine; nor think ye the Deſign difficult, for though *Urban* ſeem furious, yet he that is not habituated to handle Arms, may eaſily let looſe his hold. God inſpire your Hearts, and proſper your Reſolutions.

This is the ſubſtance of this Letter, O Holy Angels, which I beſeech you carry [with your Inſpirations] to the Hearts of Chriſtian Princes: I, in the *interim*, before I return to Heaven, muſt go and viſit *Jeruſalem*, to kiſs once more that place, where the

the very inanimate Stones being more grateful than Men, keep yet freſh the Memory of Divine Mercy.

St. Paul, *before he ſet forward towards* Jeruſalem, *goes to* Venice, *where he is inform'd by a noble* Venetian *of the Differences between* Rome *and that Republick, in theſe following words:*

THe Church of *Rome* was reverenc'd by us in that lawful manner which was requiſite for Chriſt's lawful Spouſe, but ſhe making but few returns of Gratitude, hath not only often conſpir'd our Ruine, but hath at laſt flung out of doors the ancient monument of our Services, which have been proclaim'd in the World for ſo many ages paſt by the Trump of Fame, in the Nar-

Narration of Hiſtorians, and approv'd by all precedent Popes, in publick *Elogy*. St. *Marks* Lyon can hardly endure to have that glory eclips'd which was alwayes the food of his generous thoughts; and it ſeems ſtrange to us, that *Rome* having reſcu'd a fugitive *Pope*, and replac'd him in his loſt Chair, with the expence of ſo much of her Bloud and Gold, that the memory of this high deſert ſhould be quite baniſh'd *Rome*. Yet the Republick being very unwilling any feuds ſhould be betwixt the *Roman Church* and her, conſented, that the Crown of *France* ſhould be Umpreſs; but Pope *Urban* the Eighth, ſince he differs ſo much from St. *Peter*, will not confeſs when he denieth the Truth, *imò nec voce Galli*, but perſevering in an Obſtinate Opinion, not to reſtore the *Elogie*, being contented by a fooliſh *Capriccio* of

his own, to give this general Atteſtation only, that the Church of Chriſt hath been always ſerv'd by Princes of all ſorts; inſomuch that the Antient Inſcription which was ſeen regiſtred in the *Vatican*, as a Monument of *Romes* Gratitude to *Venice*, that which even Time it ſelf could not deface all this while, the *Barbarini* have annihilated at laſt, becauſe perhaps having baniſh'd all Virtue, it diſpleas'd them to ſee Gratitude lodg'd under their Roofs; or rather becauſe they think themſelves not at all beholden or oblig'd for thoſe Services the Church receiv'd from St. *Mark*, in regard they rather Betray than Protect her: in the *Interim*, we cannot but reſent this monſtrous Ingratitude, yet we comfort our ſelves to ſee the Popes Diſaffection and Power to miſchief us, can extend no farther than the walls of his own houſe.

St.

St. Paul *being at* Venice, *and ſojourning there ſome dayes, ſaw a Prieſt drag'd to Priſon by Order of the Secular Power, and it being ask'd why the Temporal Magiſtrate did exerciſe his Juriſdiction ſo over an Eccleſiaſtick, a* Venetian *made this anſwer.*

THE Republick of *Venice*, not through any Threats or Inſinuations, ever deviated from that conſtant path which her Progenitors have pointed her out for her own ſafety, from the beginning. Among other Rights which ſhe always hath preſerv'd in the very face of *Romes* Pretenſions and Power, one is, to have Authority to puniſh the Perſons of Eccleſiaſtick Delinquents, eſteeming that Dominion to be Abſolute and Univerſal, which Heaven hath offer'd her within her own

Territories. This Republick knows full well when God first instituted Sovereigns Power; he conferr'd it upon *Saul*, over all his People, and all the Tribes of *Israel* without Exception; now you cannot deny, but among the Twelve there were a great number of *Levites* and *Priests*; ought the Priests therefore to dissuade the People from that Obedience which was ordain'd by the Divine Majesty it self toward their Natural Princes? The Sacraments were ordain'd by God for washing away the Pollutions of our Souls, but not to deface the Characters of Subjects in the Body; nor was the Law of Christ ever incompatible with the Law of *Cæsar*, but in their Opinions only who seek to bring a Scandal upon it. Ecclesiasticks, who interpret all things to their own advantage, pretend to be exempt from

from ſecular power by thoſe words of the Goſpel, *Nolite tangere Chriſtos meos*; but a man right in his Wits may eaſily diſcern the true Senſe and Meaning thereof; for though the ſame God forbad murther to all men, yet 'tis lawful for Magiſtrates to take away the lives of Malefactors; in adminiſtration of Juſtice Lay Princes alſo repreſent God; now for any one to withdraw himſelf from their Authority, is nothing elſe but to be unwilling to be ſubordinate to Divine Inſtitution. If Eccleſiaſticks would interpret Scripture with more Reaſon than Paſſion and Partiality, they would diſcern that theſe words *Nolite tangere Chriſtos meos*, ſignifie nothing elſe than to prohibit unjuſt Outrages againſt thoſe Eccleſiaſticks who for the Integrity of their Lives, and Innocency of Manners deſerve the Title of being Chriſts;

when an Eccleſiaſtick errs he falls from that Title, and ſo from the Privilege of it. Nor can the Clergy of theſe times pretend Exemption from the Power of temporal Juſtice by the aforeſaid Words, unleſs Chriſt had poſitively ſaid *Nolite tangere Anti-Chriſtos meos.*

This Signiory, which can diſcern all things in their true Eſſence, does not admit the Falſhood of any intereſs'd Opinion to purblind her own proper Underſtanding: If a Clerk may err temporally againſt the State, the State thinks it reaſonable that he be puniſh'd temporally, and by no other hand than that to whom God hath commited the Care of the State; the Danger of a State would be too evident, and the Confuſion too, if the Crimes againſt her common Tranquillity ſhould fear no other Puniſhment than

than what comes from a Forrein Prince, who governing himſelf by certain politick Intereſts, inſtead of due Correction would poſſibly tolerate, or connive at the Offence, to the publick damage of that State, and for his own advantage. As for example, how many Princes in *Italy*, where the Pontifical Power predominates, are diſquieted ever and anon, and corrupted by reaſon of the Impunity of Clerical Libertines? and what may hence be expected, but that they being wholly exempted from ſecular Juſtice, they may arm themſelves, joyn in Bands, and turn their Cloyſters into Forts and Caſtles, and ſo trampling under foot the Authority of their own Prince, may eſtabliſh ſo another Kingdom within a Kingdom? That Wiſdom which ſits at the Stern of the Republick of *Venice* will never

ſuffer her own Subjects to be able to ſupplant her, by the Protection and Support of any Forrein Authority. And if it ſeems ſtrange to the Pope that the *Venetians* uſe Civil Juriſdiction over Eccleſiaſticks, much more ſtrange does it ſeem to the *Venetians*, that Eccleſiaſticks ſhould Uſurp worldly Dominion over the perſons of Seculars: in the Interim they know well that Chriſt profeſs'd openly that he had no Kingdom in this World.

St. Paul *afterwards meets with a Subject of the Pope's, who tells him his Diſcontentments in the following Expreſſions, upon ſome expoſtulations of St.* Paul's. *Sayes he,*

I Was born a Subject under the particular Dominion of the Church

Church of *Rome*, & that's enough good Fryar, to pronounce me miserable; the civil Justice administr'd amongst us by Clergy men, the Authority abus'd by those who govern, and their Custom degenerating daily into Cruelties and Rapine, have made the Subjection insupportable, and their lives ununhappy who live under the temporal Scepter of the *Roman* Clergy. My tongue cannot sufficiently express the Rigour of their Government; let every one imagine by their Practices abroad what they do at home; I was enforc'd to forsake my own house for a Tax impos'd upon me for living well; when a young rich man is discover'd through Youth and heat of Blood to be addicted to any Pleasure, presently comes forth an Edict to extort from him a great sum of Money: hence it is that sometimes a small fillip

with ones finger, does equal murder, and Words are as dangerous as Deeds, for all goes under the title Tranſgreſſion. Beſides, the Miniſters who govern our State of *Rome* under colour of Zeal to our Salvation, are wont very often to ſend Catchpoles to ſearch little Holes and Cottages, to ſee whether a Subject be found with a Concubine. All things lye under the ſearch of prouling Eyes, and the inſolent hands of thoſe Ragamuffins: I will only add this, that under the Government of other Princes, the *Jews* are treated more gently than we under ours; nor in Truth can one well wonder at it; for moſt Clergymen in our days are haply greater Enemies to the Goſpel of Chriſt than ſome Chriſtians to the *Talmud* of the *Hebrews*.

St. Paul *departing from* Venice *goes to* Lucca, *where a Citizen in a ſad and doleful manner tells him the Quarrels between* Rome *and that little Republick.*

AMongſt the Popes of our Age, *Urban* the Eighth hath been moſt prodigal of his Jubilees and Indulgences until theſe his latter Years; but to let the World underſtand, his ſpiritual Juriſdiction extends as well to Curſe as Bleſs, where he thinks fit, he hath lately chang'd the Scene, and daily practiſes the uſe of Excommunications. This ſmall Republick felt the firſt mark of his Diſpleaſure; thereby imitating ſuch who are us'd to try the force of Poyſon upon ſome ſmall inconſiderable Creatures firſt: the ſeeming Connivance of other Princes to this our Diſaſter, encourag'd him th

the next time againſt the Duke of *Parma*, nor can all *Chriſtendom* expect better at his hands; for ſince good and bad things have their Viciſſitudes among us, for the Portion of Jubilees and Indulgencies receiv'd we muſt look for a double one of Cenſures and Excommunications. The Reaſon hereof is well known: The Original of every Accident here, ſprang from the inſupportable Licentiouſneſs of the Clergy; I ſuppoſe his Holineſs little imagin'd that ſo little inconſiderable a State as *Lucca*, would reſent theſe Outrages, but rather comply with them, conſidering this State too narrow to be ſenſible of ſuch Inſolencies; and thus perſiſting in an obſtinate Cenſure, choſe rather to ſee our Perdition haſtn'd than thoſe Exorbitancies of his Clergy moderated; but we not being conſci-

conſcious of having done any thing which might exclude us the face of the Almighty, comfort our ſelves in our Misfortunes with the memory of *Balaam*, who unjuſtly Curs'd the Children of *Iſrael*; nor have reſted ever ſince to procure a right Underſtanding between us, by the interpoſition of certain Perſons of great Quality, with the Nephew *Cardinals*, that they would be pleas'd to appeaſe his Holineſs's great Diſpleaſure [expecting a Miracle from the mouth of ſome Aſs] but to this Day can get no Anſwer. But to make an end, as to the concern of our Souls, if an Excommunication is able to ſeparate us from the Union of the preſent Church, we have no Reaſon to complain to be ſeparated from a Body ſo infected with Diſeaſe; free'd from the wicked example of a Sacrilegious Life, and from that

deſpair

deſpair which we were daily brought to by the Tyrannical behaviour of the *Roman* Clergy. But the Juſtice of our Cauſe ſupports us under all Occurrences, hoping that wiſe Princes will aſſiſt us, and not ſuffer the Practice of Excommunications of thoſe ravenous Prelates among us; for if they find once this an eaſie way of poſſeſſing themſelves of other mens Eſtates and Fortunes, the World may ſee, that ſince hitherto every *Jubilee* hath been a Pretext for a new Impoſition, ſo Excommunications will ſerve hereafter for ſome new *Rapine*.

St.

St. Paul *leaving* Lucca, *goes to* Parma, *where in a Fryars habit inſinuating himſelf in the Acquaintance of the Duke, he tells him the Differences between that Dukedom and the Court of* Rome.

THE World hath already underſtood too much the Cauſes of the Quarrel I have with the Church of *Rome*, being publiſh'd not only by my *Manifeſto's*, but by other particular Penns, who have willingly protected the Juſtneſs of my Cauſe; but ſince you have a deſire, O Holy Father, to underſtand from my own mouth the grounds of thoſe Differences which have been ſo nois'd abroad, I will relate them to you, with that Brevity that may ſuit rather with my preſent Conveniency, than the Nature of the thing it ſelf.

Know then, the particular Urgencies of my Houſe, have erected in *Rome* a particular Bank, call'd the *Farneſe Bank*, which obliges my Fortunes to contribute an annual Cenſe to my Creditors; now Pope *Urban* being mov'd by ſome turbulent Spirit or other, in the very laſt periods of his Life, imagin'd to have erected a little Fortreſs of divers pretences upon this Bank, thereby to invade my Dutchy of *Caſtro*. But I had good Reaſon in theſe my Troubles, to have expected Support rather than Oppreſſion from that Seat of whom the aſhes of my Progenitors do yet glory to have merited ſo well; but all Charity as well as Gratitude is fled from among them. The deſire of enriching their Nephews is the *primum Mobile* of the Pope's aim. Nor did his Holineſs's Tyranny ſtop here, but he thought

I would not take it ill if he did excommunicate me; that ſo being ſeparated from the Communion of the Faithful, none durſt reach out a hand to help me: a great Cruelty in a Shepherd, who flaying his Sheep alive, would not have them ſo naturally kind as to pitty one another. Moreover to varniſh over his Pretences, he publiſhes me for a diſobedient Son to the Univerſal Father of Chriſtianity. But if he be to be adjudg'd a Father who robs his Children, judge you. Can he expect to be reverenc'd as St. *Peter*'s Succeſſor when differing from St. *Peter*, he ſtops his Ears to the Words of Chriſt, who commanded him to put up his Sword. Chriſt inſtituted a peaceful Kingdom, nor did he ever ordain that his Cauſe ſhould be handled with Arms.

Notwithſtanding, the preſent Biſhops make uſe of them, becauſe they

they are alwayes ready to meddle with any Cauſe but that of Chriſt. In the Interim, O good Fryar, my Fortune is worſe than that of *Malchus*, for as he was hurt by *Peter*'s Sword, he was heal'd again by the ſame hand: but I find my ſelf wounded by the Sword of *Peter*'s Succeſſor, yet cannot perceive his hand diſpos'd to cure me, or reſtore me my own.

St. Paul *laſt of all goes to* Jeruſalem, *and of his Entertainment there gives this following Account.*

HAving according to Divine Command travell'd o're *Italy*, and heard her Complaints againſt the *Roman* Spouſe, I was reſolv'd before my final Departure, to viſit *Jeruſalem*. Whoſe Gates when I had entred, I found the

the Prophecy amply fulfill'd in her Ruines. Not one Stone of that Wall which ſo effectually ſuffer'd the fury of the *Romans*, was left as a Teſtimony of her deſerv'd Puniſhment, nothing of the old City remaining but the Name only; when by Turkiſh Centinels diſarm'd, as if I had been come to act the ſame Perſecution among them as in old times among the Chriſtians, I had then Liberty to go where my Curioſity lead me; ſtill grieving to ſee thoſe Temples once ſanctifyed with the Worſhip of the true God, and the Doctrine of our Saviour, now to be turn'd into *Moſques* for the Service of *Mahomet* and the Devil: but paſſing ſtill along I met with one who by his meen and habit ſeem'd one at leaſt of Chriſtian Education: when advancing towards me, and fancying me to be a Stranger he proffer'd to ſerve me

me in ſhewing me the Rarities of the Place, but more eſpecially the *Sepulchre* of our Bleſs'd Saviour: but firſt having ſhew'd me his Convent, he then led me to the Sepulchre: for the ſight whereof though I confeſs they demanded nothing [yet according to Information I well know that unleſs I gave them a conſiderable preſent I ſhou'd receive but an unwelcome *Vale*, they cunningly by a ſeeming Zeal not demanding a penny; but 'tis on purpoſe to inhance the Generoſity of the pious Beholder] I preſently underſtood their way of Trading in theſe Holy Commodities, and therefore anſwer'd their Expectations in a good preſent of Zechins, which were as readily accepted: which made me much wonder I confeſs, ſince our Saviour, when on Earth, freely offer'd himſelf up to the View of all Beholders: but here

though

though they bargain not, yet tacitely they make Merchandiſe even of his very Tomb: and whereas he cauſed only ſuch who bought and ſold within the Temple to be whipt out, I found 'em here ſelling the very Temple it ſelf. Strange Amazement to St. *Paul!* doubting therefore with my ſelf whether I were not miſtaken, and lighted on a *Turk* in Chriſtian habit inſtead of a Chriſtian, I asked him what Religion theſe Holy men profeſs'd who had ſo venerable an Eſteem for ſo ſacred a Relique of Chriſtianity? (he expecting I ſuppoſe, that I ſhou'd have propheſied) in a paſſion told me they were of the *Roman* Church, and the ancient Catholick Apoſtolick Faith. I wondring at ſo great Impudence, ſaid little, but reſolved to ſtifle my Thoughts until I had fully ſeen all: 'twas not long after, that having walk'd a tedious

tedious and ridiculous Proceſſion, and ſeen Miracles which even Chriſt himſelf wou'd have ſtood amaz'd to have view'd: as, the Milk of the bleſs'd Virgin ſhed out of her exuberant breaſts, and reſerv'd ever ſince as a Panacea againſt all Diſeaſes whatever; Statues, Croſſes, Beads, and Images, form'd out of the very ſpecifical Croſs, whereon our Bleſs'd Saviour hung, long ſince rotten and conſum'd; he ask'd me what I thought of thoſe things? I anſwer'd, if really they were the things they repreſented, they appear'd ſtrange to me: by the way I found this much confirming to the Ignorant their great Doctrine of Tranſubſtantiation: for what ſeduced Fool, of that Faith may not eaſily as well believe, that the Body of one Chriſt, ſo often and in ſo many places, by ſo many People, in the Holy Sacrament

ment eaten and conſum'd, ſhou'd renew again; and though quite deſtroy'd by the number of the Zealous Communicants, be ready to offer himſelf ſtill the next day; as that one ſmall, wooden Croſs, which only one poor Cyrenean could carry on his Back to mount *Calvary*, ſhou'd furniſh the whole World with Beads, Diſhes, Sticks, Images, together with many other things, bigger far than ever the Croſs it ſelf. But alas! this was nothing: to ſee Maſs (for here they come not to hear but ſee;) wou'd confound a pious Chriſtian.

Their Prayers even to Stocks and Stones were deteſtable even among the *Turks* themſelves: which made me much wonder why the *Turkiſh* Policy wou'd ſuffer ſo dangerous an Enemy in his very Bowels, worſe far than the Perſian without, not wondring

dring now at all that the Conversion of *Turks* and Infidels hath so long been retarded, since by your ill Doctrine and worse Practice, they have brought a Scandal upon all Christendom: and by their Fall from my Doctrine and the other Apostles, merit more the name of Hereticks than those to whom their Malice gives it. And whereas I had expected to have seen a *Turk* turn'd Christian, I now found to my great Astonishment, the Christians turn'd *Turks*.

St. *Paul* having now seen enough of the Adulterous Behaviour of the *Roman* Spouse, and taken her in the very Act, had Evidence sufficient whereupon to ground his Process: to that end he hastn'd away, taking his flight Heavenward, being in the mean time much concern'd that those

sort

ſort of *Turkiſh*-Chriſtians ſhou'd be ſo impudent to tell St. *Paul* a Lye to his very face; in pretending above all other to the Profeſſion of the true Apoſtolick Faith: the contrary whereof evidently appears in Holy-writ.

In the Interim I ſaw again the Heavens open, and a Cloud of Angels ſaluting him with an heavenly Welcome, being glad he had ſcap'd the helliſh Malice of thoſe Cannibals, which many pious juſt men, now Saints in Heaven (more deſervedly it may be, than ſome they pray to) have been forc'd to ſuffer and undergoe; at laſt I ſaw a Book open'd wherein were regiſtr'd all the Adulterous Actions of the *Roman* Spouſe, and to the end the World may be ſatisfy'd who are the true and who the illegitimate Sons of the Church

for the future, I heard the Decree ſolemnly pronounced againſt her with a *Fiat*, *let it be done*; the whole Heavens ecchoing out their Thanks and crying *Amen*, *Amen*.

After this Heavenly Scene was finiſhed, and the *Decree* ſolemnly pronounced, with great Expreſſions of Joy and ſatisfaction among all the *Seraphims* and *Angels*: methought then the numerous Company of Petitioners, who had unanimouſly joyn'd in ſolliciting Heaven for this *Divorce*, ſhew'd no few marks of their Content; in a Solemn manner, ſhouting up their Thanks to Divine Majeſty, and filling the Heavens with Ecchoes of *Prayers* and *Praiſes* to Almighty God for ſo Juſt, ſo Heavenly an Act, againſt that Wicked, Adulterous Strumpet the *Church of Rome*, once his Beloved.

Kings

Kings, who had been depos'd, and kill'd, were glad that their Succeſſors ſhould enjoy a quiet, undiſturbed Reign, being freed from the ſevere laſh of this Cruel Mother: *Subjects*, as in Intereſt and Duty bound, rejoyced at the proſpect of the future Proſperity and Welfare of their Kings: *Mothers*, that they ſhould no more ſee their Children raviſh'd from their Boſoms: *Nunns*, with the hopes of keeping their ſolemn Vows of Chaſtity: In ſhort, all the World ſeem'd to be in an Extaſie of Joy, that from thenceforward there would be no more Crying in the Streets, no Fears, no Jealouſies among Men, no dreadful Fires, no Maſſacres; but *that every one might ſit under his own Vine, and his own Fig-tree, and none might riſe up againſt him to make him afraid:* That from

thenceforward, the World might know and ſet a mark upon her Spurious Off-ſpring, her illegitimate Births; *Baſtard Chriſtians*, born in Adultery and Sin; who becauſe they are excluded, by reaſon of their Illegitimacy, the Right of Inheritance of Heavenly places, would fain, by a new Law of Arms of their own Creation, raviſh a Birth-right from others, and thruſt 'em out of all Poſſeſſions, both Temporal and Spiritual. Such *Baſtards*, that neither their own unnatural Whoriſh Mother will give her Protection to, when living, nor her Bleſſing, when dying, but at an Exceſſive rate: *Children*, who, were they Legitimate, when they asked for Bread, ſhe would not give them a Stone; much leſs make them pay for't at ſo dear a price.

Upon

Upon theſe Thoughts, ſuch were the Shouts, ſuch the Ecchoings of the People, that I was ſuddenly awaken'd out of my long Dream: when recollecting my Senſes, and conſidering the ſtrangeneſs of the thing, not yet knowing whether it might be a fooliſh *Capriccio*, the effect of ſome Melancholick thoughts; or otherwiſe an Inſpiration by Heavenly Appointment; I debated within my ſelf whether or no I ought not for the ſatisfaction of the World to commit it to Paper by Writing it down: but behold, on a ſudden I ſaw a Viſion, *a Man cloathed with a Garment down to the foot, and girt about the Paps with a Golden Girdle; his Head and his Hairs were like white Wool; and his Eyes like a Flame of Fire;* whom when I ſaw, I fell at his

Feet, as Dead; but he laid his right hand upon me, saying,

Fear nothing, for I am the First and the Last, and who alone have the Keys of Hell and Death. Write these things which thou hast seen; for know, they are not as a vain thing, or as a Dream that passeth away; but a Work done by Heavenly Appointment, for a mark to distinguish True Believers from false, and Legitimate Christianity *from Illegitimate: Ordained for a Sign to the* True Church *in dayes of* Persecution, *whereby to know her* own Children *from* Changelings: *For know, the time will come when this Divorce will certainly be the cause of great Fears, and great Dissentions upon Earth; when my Adulterous Spouse will frown to see her self neglected and forsaken, and another Espoused in her stead: when*

when her ſpurious Iſſue will murmur, repine, and Envy at the Felicity of the true Sons of the Church, *and like bloody* Cain *riſe up againſt juſt* Abel, *becauſe God had more reſpect for his Offering: when killing of Kings, and murdering of Princes; ſhall be accounted as Righteouſneſs; and all manner of Wickedneſs be committed for Conſcience-ſake: Then, I ſay, then neglect not theſe things, but write as I have commanded thee, and publiſh them unto the World, that all* Chriſtendome *may ſee I am diſpleaſed at my Beloved, and the utmoſt parts of the Earth be acquainted with my juſt Procedure and* DIVORCE. *I muſt confeſs, 'twill be a thing ſomething perillous to undertake, and more dangerous to perform: but fear not her Threats, nor be afraid of her Frowns: Heaven hath ample Rewards for ſuch who ſuffer*

for her ſake, and fight in her defence. And though the Romans *cry out againſt thee as of old the* Jews *did againſt me*; Crucifie him crucifie him; *yet ſhrink not from thy Faith, nor Heavenly Courage: nor ſcruple the Diſcovery of the things thou haſt ſeen and heard, that all the Chriſtian part of the Earth may be ſatisfy'd at my Reſolutions*; *and cry Bleſſed, Bleſſed, be the name of the Lord.*

Upon this Heavenly Admonition, though I fear'd the Event; yet for the publick Advantage of true Believers, according to divine Command, I no longer truſted it to frayle *Memory*, but regiſtred it among the Common *Annals* of the World; which if candidly receiv'd by the Chriſtian Reader (though I doubt not but to be

be Sacrific'd my ſelf to their Idols in revenge for this ſmall part before your Eyes] I am well aſſur'd Heaven will inſpire ſome Zealous Chriſtian to purſue my Deſign, and give the World an impartial account of her *Adulterous Off-ſpring*; as well, as of our *Saviour's ſecond Eſpouſals*; in preſenting them with a *Second* and *Third* part.

FINIS.

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